

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—MATT. 28: 19, 20.

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THE PLACE OF MAN IN THE UNIVERSE.

FROM THE "*Improvement Era*."

IN the *Era* for May was an article on the "Leaven of the Gospel," in which reference was made to the change that was gradually coming over theological thought with respect to man, and his importance as relating to the possibilities that lie before "the real man of God"—the righteous man—in a limitless future. Since that article was written a friend has called our attention to an article in *Self Culture*, for March which makes reference to a recent lecture of Sir Robert Ball's, who, without disparagement to others, may be referred to as the leading English astronomer; and who is described as "a man with singular capacity for popularizing science without debasing it." That article is so apropos of what was written in the *Era* on the subject alluded to, that we quote in part the *Self Culture* article.

In the course of Sir Robert's lecture in substance he said: "We know of the existence of thirty millions of stars or suns, many of them much more magnificent than the one which gives light to our system."

"The majority of them are not visible to the eye, or even recognizable by the telescope, but sensitized photographic plates—which are for this purpose eyes that can stare unwinking for hours at a time—have revealed their existence beyond all doubt or question, though most of them are almost inconceivably distant, thousands or tens of thousands of times as far off as our sun. A telegraphic message, for example, which would reach the sun in eight minutes, would not reach some of these stars in eighteen hundred years. The human mind, of course, does not really con-

ceive such distances, though they can be expressed in formulæ which the human mind has devised, and the bewildering statement is from one point of view singularly depressing. It reduces so greatly the probable importance of man in the universe. It is most improbable, almost impossible, that these great centres of light should have been created to light up nothing, and as they are far too distant to be of use to us, we may fairly accept the hypothesis that each one has a system of planets around it like our own. Taking an average of only ten planets to each sun, that hypothesis indicates the existence, within the narrow range to which human observation is still confined, of at least three hundred millions of separate worlds, many of them doubtless of gigantic size, and it is nearly inconceivable that those worlds can be wholly devoid of living and sentient beings upon them.

"Granting the to us impossible hypothesis that the final cause of the universe is accident, a fortuitous concourse of self-existent atoms, still the accident which produced thinking beings upon this little and inferior world must have frequently repeated itself; while if, as we hold, there is a sentient Creator, it is difficult to believe, without a revelation to that effect, that he has wasted such glorious creative power upon mere masses of insensible matter. God cannot love gases. The high probability, at least, is that there are millions of worlds—for, after all, what the sensitized paper sees must be but an infinitesimal fraction of the whole—occupied by sentient beings—probably mortal in our sense, as all matter must decay—certainly finite. What then is the relative position of mankind? If he dies at death, man is a member of a weak tribe of animals with inferior physical powers, with keen brains, but very poor natures, with a very short life, and so insignificant in numbers that it seems at first sight possible—we write with all reverence—that he might be forgotten even by God. We know, or think we know, from revelation that he is not forgotten; but there is no natural reason why he should not be, in the sense that any one of the smallest forest tribes of Africa may be forgotten by the most learned of geographers or most benevolent of philanthropists. We can conceive no thought more depressing than this of the contemptible insignificance, the almost invisibility, of man among the myriads of sentient creatures of whom he knows, and while he remains here will continue to know, absolutely nothing. His fate is the fate of an animalcule such as science suspects to exist, below detection or observation by the most searching microscope. How an unbeliever can be grateful to the astronomer we cannot imagine, any more than we can imagine how men who see in mankind only superior animals, can conceive of humanity as a worthy object of worship. We would rather worship the sun, or space, which at least is grand in this, that it contains all that exists.

"It is only by believing that the human being has a spirit, and that it continues to exist after death, that man in any degree regains his importance in the scheme of things. Even then he is but one among many myriads of competitors, and in no way the center or flower, as he now thinks himself, of creation; but still he may be an important being, lasting for countless ages, capable through those ages of perpetual addition

to his powers, and of becoming through all that time of more use in the work of the universe. He is, from the astronomer's point of view, of sufficiently little use now, for he only cultivates, and in cultivating uses up a single grain of sand. We know nothing about it, of course except that man exists after death, which we hold to be proved at once by revelation and by the perpetually repeated experience of a few persons to whom it has been given to see dimly and for a few moments beyond the veil which seems to the majority to drop at death and to be so impenetrable; but it is difficult to believe that anything created can remain stationary in condition, as even inanimate matter does not do. Why should it, when there must be so much, not only to know but to do, in this illimitable universe?

"The popular notion that man, once escaped from the confinement of the body, does nothing except sit on a cloud and sing psalms to the glory of a God whose glory is so perfect without him that he was content when man was not in being, rests upon no evidence, whether of reason or revelation, and seems to us derived either from man's long experience of over-toil and misery and his enjoyment, therefore, of their absence, or from the inherent Asiatic dislike of exertion. Why should we not work forever as well as now? If a man can live again, and grow in that new life, and exert himself to carry out the always hidden, but necessarily magnificent purpose of the Creator, then indeed, his existence may have some importance, and the insignificance of his place of origin be forgotten. For he has an inherent quality which does not belong, so far as the mind can see what must always remain partially dark, even to the Divine; he is capable of effort, and in the effort and through the effort, not only of growing greater than before, but of adding force to an inanimate thing like his own body. What if that power of effort should be slowly aggrandized until man, now a little higher than the monkey, became a really great being?"

THE "MARKED TESTAMENT" AGAIN.

It is an ungracious necessity which calls for comment or criticism of what may have been well intentioned as an individual work, for personal use or private effort, but when it is presented as the work of a Committee and is issued from the Oxford Press warehouse, there is a quasi authoritative semblance attached thereto, which is more delusive than any private issue or work can be.

Two or three passages in "The Acts" are similarly underscored as the ones already noted, and they have the unmistakable earmarks of that commendation of belief alone, which is the rampant and prevalent heresy of our times, for instances the following are as significant as they are misleading if the true genius of regeneration by the Gospel was ever understood,—*"To this give all the Prophets witness, that through his name whosoever believeth on Him shall receive everlasting life."*
"Be it known unto you therefore, men and brethren, that through this man

is preached unto you the forgiveness of sins." In Paul's defense before Agrippa, the Savior's words as quoted are scored, "that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." The incident of the jailors conversion is also "marked" "What shall I do to be saved? And they (Paul and Silas) said, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house," and some verses away it is also scored, that he "rejoiced, believing in God with all his house."

The ignoring of the intermediate verses which tell that these believers went out and were baptized, and that *on their return* they "rejoiced" is unmarked, which is equivalent to saying that this act of obedience was of no value, though it was an ordinance which while testifying of faith, had yet a special blessing attached thereto; this makes "The Marked Testament" illusive and unreliable as a guide, and unsatisfactory in that it mars the unity, beauty and propriety of Christian ordinance, for it suggests indifference, noncompliance and a resting upon *belief alone*, and exacts nothing from the sinner or convert save that mental assent which is to-day every where prevalent and fashionable, while practical whole-souled obedience is discounted, Christ is dishonored and the truth proscribed.

Passing the Gospels and the Acts, we encounter in the Epistles another heresy equally fatal with the assumption that "belief" is the only requisite for salvation, as will appear in due time. Paul's graphic outburst of patriotism to his chieftain is underscored in Romans, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth;" "That every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law (Mosaic) there shall no flesh be justified in his sight"; several other "marked" passages of the same character follow, but in none is there any indication that *the law of the Gospel* was inadequate or was to be ignored, for Paul himself had been told and was obedient to Ananias who commanded him to "Arise and wash away his sins calling upon the name of the Lord." The Romans also to whom Paul was writing had been not only believers, but they had been "buried with Christ by baptism into death," they had by obedience made that "propitiation" applicable as followers and disciples of Jesus Christ. The question of works and faith is made so prominent, that none need doubt the idea that *the works of the Law* was intended, and in contrast Abraham's career is pointed out as an example of righteousness by faith, yet this is still placed as the keystone of the arch of salvation, although the Old record points out that Abraham *did* obey, he *did* bind his son, he *did* intend to slay him, and the sublimity of his faith in God was, that He was able to restore his son to life in order that the promise concerning him might be fulfilled, while the angel or voice of the Lord said, "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me."

Another condition of salvation is found in a "marked" verse, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine

heart *that God hath raised him from the dead, thou shalt be saved*? In Corinthians that, "It pleased God *by the foolishness of preaching* to save them that believe," also "We are bought with a price," and that "We preach Christ crucified, unto the Jews a stumbling block and to the Greeks foolishness," but we are also told, now "unmarked," that "He became the Author of eternal salvation to all them *that obey him*"; and He Himself asked that pertinent question, "Why call ye me Lord, Lord, and do not the things which I say?"

In Galatians also there are "marked" passages, but their similarity is astounding; the purport is the same, to glorify belief and decry works, and in Ephesians the same discrimination continues, no matter what the inculcation as to a godly life or the need for being "living epistles," or the manifestation of the spiritual graces—the fruits of the Spirit. In Philippians we have no "marks" that is presumed to be without any encouragement of the fundamental ideas; then in Colossians again something is found worthy of this phenomenal prominence, Paul's pointing out that Christ made "peace through the blood of his cross," thus "reconciled" man to God, "blotting out the hand writing of ordinances which was against us, . . . and nailing it to the cross," but overlooking and leaving unnoted those practical lessons of life contained in the same Epistle as follows, "Mortify therefore your members which are upon the earth, fornications, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry; . . . put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth; love one another . . . put off the old man with his deeds, . . . Put on therefore as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering forbearing one another, forgiving one another. . . . And above all put on charity which is the bond of perfectness, and let the peace of God be in your hearts, . . . Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs. . . . Wives submit yourselves to your own husbands, . . . Husbands love your wives, and be not bitter against them, children obey your parents, in all things, fathers provoke not your children to anger, . . . Servants obey in all things your masters . . . and whatsoever ye do do it unto the Lord."

These quotations show that the essence of discipleship, practical Christianity was not in the thought of this wonderful Committee who undertook to lead men by "perverting the right way of the Lord."

The Epistles, individual, special or general, are also vitiated in purport, and they are made to do a duty which was foreign to both the writer and the recipients, for they were all addressed to *baptized believers* in the Church of Jesus Christ, and when it is said that "without shedding of blood there is no remission," and when it is claimed that "the blood of Jesus Christ cleanseth us from all sin," it is an appropriation of fact to which the non-believer and the non-baptized have no legitimate claim. The Romans, the Corinthians, the Galatians and the Saints, members of the primitive Christian Church, were doubtless all baptized, they had "put on Christ," had entered into covenant to keep his word, and that which was dictated

or written to them, is not, cannot be of value by unrighteous appropriation, they may not be claimed save by that class for whom they were originally intended, and only by them as in "the eternal fitness of things," they may meet their necessities and conditions.

This heresy is radical and almost universal, it is not of Divine authority any more than is the "marked" testament; these things are of man, for his own purposes, and for the misleading of mankind; for this misdirection of the souls of men, unauthorized "markers" will have to give an account; professing to lift up Christ they degrade and dishonor Him; professing to give His word they mutilate it; to point out what was done and the blessings thereof, they delude the reader with unfair and untruthful conclusions; professing to glorify "only believe," they nullify true faith for that brings obedience; professing to lead, being blind, they shall all fall into the ditch together."

The curse of modern Christianity is this "only believe" theory, which can only be uprooted by the presentation of the unadulterated, unperverted Gospel of Jesus Christ, all the blessings in that are predicated upon obedience, upon the restoration of authority, upon that divine organization which possessing power imparts the Holy Ghost, which will lead and guide into all truth; *this* is not using or needing "a marked Testament," it accepts the record as a whole, as a history of the past, yet as inferior to "the living oracles" whose mission is as in the days of old "for the work of the ministry and for the edifying of the body of Christ," until the obedient believers shall all come "to a unity of the faith and to the stature of men in Christ;" to all such, while, "Scripture is given for reproof, for correction, for instruction in righteousness," it is but "the letter that killeth while the spirit bringeth life." No! This latest production of unauthorized man, is a partial, one-sided presentation of important and eternal Truth, and it can never be to the seeker after God's salvation, other than "a delusion and a snare."

N.

UTAH AND THE MORMONS.

J. J. HOGAN of Missoula, Mont., who recently visited Utah, had this to say upon his return: Utah is already a great state. Its development has been phenomenal. It is one of the great commonwealths of the west and its resources are wonderful. I had looked forward to my visit in Utah with much anticipation and I was not disappointed. The state is full of interesting associations and places. My visit to the great Mormon Tabernacle was one that I would not have missed for a great deal. This immense building is without interior roof supports of any kind and a whisper in one corner of the vast room can be heard distinctly in every other portion. The acoustic properties of that building are marvellous. There is not as much excitement in Utah over the crusade against Congressman-elect Roberts as you would suppose. The Mormon people are evidently thinking a good deal about it, but they do not discuss it. From what I learned while I was in Salt Lake I do not see how the crusaders can prevent Mr. Roberts from taking his seat if he wishes to assume it. They may be able

to unseat him afterward, but I cannot see how they can act till he has been sworn in. I have been interested in the agitation of the matter that is being made by Miss Helen Gould and the ministers of the east. I think that this is misdirected energy. If these people would expend half this amount of energy in the correction of existing evils they would accomplish much good. I was favorably disappointed in the Mormon people, anyway. They appear to be a sober, industrious, earnest people, who attend to their own affairs. In their communities I did not see half the evidences of vice and immorality that I have seen in other western cities. Their cities are well governed and they themselves are quiet law-abiding people. As for their being the terrible people that they had been represented to me to be, I could not see it. On the whole, I was much pleased with what I saw in Utah.—*Salt Lake Herald*.

ORIGIN OF SCHISMS.

VARIOUS religious denominations in America have been much disturbed of late by the growth and influence of what is called Christian Science, and the *Boston Transcript* takes occasion to remark, in explanation of this fact, that the new teaching is made possible by the neglect of certain principles implied in the Christian doctrines. Christian Science has taken up these neglected principles, and in dwelling upon them has created a situation which some fear may cause a stampede from the camps of orthodoxy.

The Transcript hits the nail on the head. It gives in that brief explanation the origin of every secession from the main body of the dominant churches. It was because of the neglect or rather perversion of the ordinance of baptism, that Baptists found justification for forming a separate denomination. The neglect of the principle of practical holiness, grasped by John Wesley, necessitated the building up of a Methodist church. The entire mediaevalism made the Reformation of the sixteenth century possible, and now the utter denial of the miraculous gifts has been the occasion of the rise of the phenomenon known as Christian Science. The trouble with this schism, as with so many of its predecessors, is that it will end in one-sidedness. Christian Scientists are in danger of staring so persistently at one single truth, that they get blind, or oblivious, to all others, and thus become incompetent as leaders of mankind.—*Deseret News*.

THE END OF MAHDISM.—Lord Kitchener has telegraphed from Khar-toum news of the complete defeat of the Khalifa's Army. Colonel Wingate's force came up with the enemy near Gedid, and, after a sharp fight, he captured the position. The Khalifa himself and most of his Emirs were killed. The camp was taken, and thousands of the enemy surrendered. Three wounded Emirs are prisoners. Osman Digna escaped, but all others who were not killed gave themselves up, and the pursuit is now over. The British casualties were few, and the Soudan is now declared to be open.—*Public Opinion*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 7, 1899.

THE FRIENDLY HANDCLASP.

IF the good that has been done in the world by the fervent handclasp of sincere friendship could be written, its study would be profitable to the world as a reformatory agent, and its power would be made to do service in the cause of human happiness more than it is at present. It is one of the cheapest forms of friendly expression, and always seems more sincere than mere words.

When the heart is too full for words the warm clasp of the hand will speak volumes, and its memory will linger to give joy to the weary wanderer from home and friends, and will draw the heart irresistibly back to loved ones far away. When the heart is crushed with sorrow for departed loved ones and words of comfort would have but empty sound, a warm sincere grasp of the hand, prompted by heartfelt sympathy, will do much to ease the pain of a wound which only time with divine aid can heal.

The cold handshake will often reveal the shallowness of the fawning, flattering words of the hypocrite, while a fervent handshake may reveal a warmth of friendship that, but for this method of communication, must remain unexpressed in the heart of one whose uncultured language is incapable of such expression or whose stammering tongue is unable to express the warmth of a sympathetic, loving heart hidden under a rough exterior. Language may serve as a medium between intellect and intellect, but there is no avenue of communication like the warm pressure of the hand to bring heart in close and loving communication with heart and to arouse a joy that bounds and rebounds with increasing intensity. Like mercy, "it is twice blessed, it blesses him that gives and him that receives."

Words of kindness, love, sympathy or compassion may be given for the effect they may have upon others in favor of the speaker, but the warm clasp of the hand can have no such ulterior purpose, being realized only by those immediately interested, besides it approaches closely to the injunction of the Savior—"Let not thy left hand know what thy right hand doeth."

The more universal practice of friendly and brotherly hand-shaking among the Latter-day Saints would, no doubt, tend greatly to bring about that union of feeling and purpose referred to by the Savior when He prayed that the disciples might be one with Him as He was one with the father; for hard, indeed, is the heart that is not favorably affected by a hearty shake of the hand.

There are often filmy clouds of estrangement that arise between friends, which, if unchecked, will develop into a density of distrust, when a warm, friendly grasp of the hand, accompanied by a friendly gleam of the eye, might disperse those threatening clouds and let sunshine again into the doubting heart.

In the family, in the social circle and in every department of human association, this potent factor should be made to do its part in bringing about that condition of "peace on earth and good will to men" so much talked of, so much to be desired, and to which every true Christian is looking forward as the final outcome and result of the Gospel of Jesus Christ.

A. W.

AN OCTOGENARIAN.—We are favored with a very pleasant letter from Sister J. C. Holmes who lives in Batley, Yorkshire, at the advanced age of 82 years. She has long been a faithful Latter-day Saint, and an interested reader of the STAR, which she usually distributes to those who are strangers to the Gospel, and then bears her individual testimony.

Sister Holmes earns her own living by sewing. She realizes the blessings of the Gospel, and in her old age feels as self-sustained as if she were in early womanhood. She would like to lay her body down in Kaysville, Utah, beside her husband, but barely making her living, she fears this is beyond her reach, but seeing the STAR is a comfort, she shall have that while she lives and loves to read or friend will read it to her.

May Heaven continue to bless and lengthen out her days, till she shall be summoned to join her husband, and may that end be peace, and, devoid of lingering or suffering, may she "sleep and wake again!"

A TREAT.—With the last company of Elders came Professor McClellan, wife, and two children; they domiciled at "42," and although all the usual bustle of a company was uppermost, to have our sister and babies even for a little while made "the old caravansary" feel more home-like than it had felt before; then for our delectation and daily services the Professor brought hidden music out of our long silent melodeon, until we felt as if in worship, "psalms, hymns and spiritual songs" were more of a necessity and blessing than we had hitherto thought; surely in the ministration of "music and song," there is an alluring and inspiring influence hardly appreciated until deprivation sets to its seal that God is true, and music an essential part with all who desire to worship Him in Spirit and in Truth.

THE early morning London train brought to "42" the genial presence of Elder Raymond Knight, who came to meet his wife (now on the sea), who intends a tour of Europe prior to her return to Utah. Brother Knight was accompanied by Elder B. C. Holbrook of Bountiful, Utah, who has been in the Holland Mission for three years past. He reports that part of the vineyard as being in a very successful condition, converts are being made continually and the prospects are highly favorable for the future. Brother Holbrook is *en route* for Glasgow, and will sail from thence on the

7th inst. We cordially greet our brethren, and hope their visit and trip will be agreeable.

PRESIDENT BEN E. RICH of the Southern States Mission writes to President Lyman in regard to the work there and business matters. He incidentally mentions that *thirty-five thousand copies of his "Durant"* have been sold within the year past; this is surely grand, while in a very modest way he hints that all the profits arising therefrom have gone into the general mission fund. That is a glorious whole-souled way of working, or as he expresses it, "I desire to be able to stay with our brother Paul in saying, 'Verily, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.'"

PRESIDENT PLATTE D. LYMAN writes cheerily from Glasgow, that the Conference just past was a good and beneficial time. He says, "Every thing seems to be all right here, we have had glorious meetings and every body is happy." Presidents Lyman and McMurrin intend leaving Glasgow for Conference in Belfast which meets Sunday, December 10, after which they will return to Liverpool by water. The emigrating Saints and returning Elders were already in Glasgow, and feeling fine.

PRESIDENT MITCHELL of the Newcastle Conference informs us that the name of Samuel H. Webster was inadvertently omitted in the Conference report last week, and desires the correction made by stating that Elder Webster was sustained as a Traveling Elder in the Newcastle District.

OUR heartfelt sympathy goes out to Brother and Sister Wm. C. Spence, of Salt Lake City, who lost their fourteen-year-old daughter, Geneva, through that most dreaded disease, diptheria. She passed away on November 16, after five days illness.

MISSION and Conference Presidents in the European Mission are requested to be prompt with their reports at the end of the year.

THE address of the Birmingham Conference has been changed to 230 Albert Road, Handsworth, Birmingham.

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool per American line s.s. *Rhyndland*, December 2, 1899: For the British Mission—Wm. H. Banks, Montpelier, Idaho; Hyrum L. Rigby and Geo. E. Fowler, Hooper; Frederick Rasband, Park City; Wilford Tuttle and David Stoker, Jr., Bountiful; J. H. Holland, Grant, Idaho; Raymond Thompson, Scipio; Joseph S. Ball, Echo; Wm. Hillyard, Smithfield; David Crackles and Geo. R. Scott, Hinckley. For the German Mission—O. W. Schoenfeld, Brighton. For the Scandinavian Mission—C. J. Plowman and N. O. Gillenskog, Smithfield; W. C. Olsen, Iona, Idaho.

The following named missionaries from Zion arrived in Liverpool per American line s.s. *Waesland*, December 7, 1899: For the British Mission—Alfred Gardiner, Salt Lake City; John E. Dable, Logan; David Edwards, Provo. For the Scandinavian Mission—August Sjostron and Alfred Erick-

son, Logan; Charles A. Larson, Mound Fort; Carl Larson and Martin Jensen, Sandy; Albert Swensen, Spanish Fork; Carl E. Wallgren and Hans C. Hansen, Mink Creek; Enoch C. Lybbert, Vernal; Joseph N. Stohl, Brigham City; Niels M. Jacobsen, Murray; Christian Christensen, Molen; Parley P. Anderson, Parley's Fork.

Accompanying the Elders were Sister Isabelle S. Knight who came to meet her husband, Elder O. Raymond Knight of the London Conference. Sister Emma Ramsey of Provo also was with the company on her way to Berlin to take a course in music, she will do some work in the missionary line while away.

RELEASES AND APPOINTMENTS.—Elder James E. Meeks is honorably released from presiding over the Newcastle Conference to return home on the s.s. *Ethiopia* from Glasgow, December 7, 1899.

Elder Lorenzo P. Brown of the same Conference is honorably released to return home at the same time.

Elder Fred. A. Mitchell has been appointed to succeed Elder Meeks as President of the Newcastle Conference.

Alfred A. Thomas (late of the German mission) has been appointed to labor as a Traveling Elder in the Welsh Conference.

The Elders for the British Mission that arrived on the 2nd inst. have been appointed to labor in the various conferences as follows:

Ray Thompson, J. H. Holland, and Wm. Hillyard, Scottish; Wm. H. Banks and David Stoker, Jr., Sheffield; Jos. S. Ball, Nottingham; Geo. E. Fowler, Norwich; Hyrum Rigby, Bristol; Frederick Rasband and Geo. R. Scott, London; David Crackles, Welsh; Wilford Tuttle, Leeds.

The Elders for the British Mission that arrived on the 7th inst., have been appointed to labor in the various conferences as follows:

David Edwards, Welsh; Alfred Gardiner, London; John E. Dahle, Bristol.

ABSTRACT OF CORRESPONDENCE.

COUNSELOR JOSEPH E. TAYLOR of the Salt Lake Stake says by letter:

"I will now refer to the late powerful manifestation of the will of God in relation to the law of tithing as declared by our President to be, 'thus saith the Lord.' Having had the privilege of accompanying the President to several Stake Conferences, I think and feel that I have to some extent at least partaken of the Spirit of this special manifestation. I can and do testify that God has spoken through His servant in such plainness and with such power that every Latter-day Saint has recognized the voice of the Lord. This is evidenced in the increased payment of tithing throughout all the Stakes of Zion. In some cases double, as compared with former years.

"I wish to ask you if this spirit has not made itself conspicuously manifest in the British Mission? for I have thought that it must certainly reach to every part of earth where the Saints reside."

To the enquiry it can be said to the great credit of the Saints here that

they partake of the spirit of the teaching referred to, and the brethren generally while appreciating this, look upon it as a grand preparatory step for success and stability when the way becomes clear for their gathering to "the Land of Zion," for the promise is that it shall be a veritable Land of Zion unto them.

WELCOME.—That old friend and indefatigable worker Elder Joseph Hall of Ogden, Utah, writes interestingly concerning things personal, social, political, financial and religious; in the latter lines he says:

"Many of our young missionaries have returned home and more are coming, and they are kept in the harness, some in the Sabbath school, some in the Young Men's Mutual Improvement Associations and others as Home Missionaries. These last are doing a good work in the Stake, which releases some of the older Elders who have been given a rest for a season. We all appreciate this, and all the young men express great satisfaction with themselves and their labor in the various mission fields."

SCOTTISH CONFERENCE.

THE Scottish Conference of the Church of Jesus Christ of Latter-day Saints, assembled in the City Hall (North Saloon), Candleriggs, Glasgow, Sunday, December 3, 1899. Services were held at 10:30 a.m., 2 and 6:30 p.m.

There were present: Presidents Platte D. Lyman and Jas. L. McMurrin of the European Mission, Elder C. H. Davis, returning Elder of the Welsh Conference, President Jas. K. Miller and all the Traveling Elders and Lady Missionaries of the Scottish Conference.

10:30 a.m. President Miller presented the general authorities of the Church, the Presidency of the European Mission, the President of the Scottish Conference, with Elders and Lady Missionaries in their respective fields of labor, which were unanimously sustained by the Saints present:

Neil M. Stewart, W. S. Lochhead, David Frame and Mary E. Frame, Aberdeen; Wm. Stirling, George Bowman, James H. Wickens and Wm. Cameron, Dundee; Thos. A. Kerr, Robt. G. McQuarrie, John S. Smith and Alex. Buchanan, Edinburgh; D. C. Eccles, Jno. Young, Wm. Gould, Wm. H. Gardner, Liza Chipman and Josephine Booth, Glasgow; Wm. Nisbet, Raymond Thompson, Thos. McMaster and Wm. M. Worthington, Paisley; Henry Thompson and David N. Low, Govan.

The following statistical report from June 1 to November 30, 1899, was read: Missionaries from Zion—High Priests, 1; Seventies, 21; Lady Missionaries, 3. Local Priesthood—Elders, 31; Priests, 13; Teachers, 16; Deacons, 10; members, 259; children under eight years of age, 115; total number of souls, 444. Tracts distributed—from door to door, 53,823; in open-air, 11,800. Books distributed—sold, 13; loaned, 123; given away, 76. Strangers' houses visited—with first tract, 24,073; by first invitation, 198; by re-invitation, 265. Gospel conversations, 1,286. Meetings held—hall, 194; cottage, 191; out-door, 303; Sunday school sessions, 26; Priesthood meetings, 16; Relief Society meetings, 6. Baptisms—new members, 15;

children of members, 3; confirmations, 18; ordinations, 1. Children blessed—of members, 8; of non-members, 2. Emigrated, 2. Died—over eight years of age, 3. New Subscribers to the STAR, 10.

The remainder of the time was given to the Saints to bear their testimony, which was taken advantage of. The attendance was meagre, perhaps the result of the coldness of the weather.

2 p.m. The speakers were Josephine Booth, Mary Frame and Jas. L. McMurrin.

The first named spoke with no mean eloquence on the persecution which the Saints endured in the infancy of the Church. The second named bore a humble, but earnest and convincing testimony of the Restoration of the Gospel. The last named touched upon the falsity of the "Jarman" phase of stories; the organization of the Church, the "Apostasy," the personality of God, and the first principles of the Gospel.

At the evening services the speakers were: Liza Chipman and Platte D. Lyman.

The former dwelt on the equality of women, and on the text, "It is finished."

The latter spoke on the principle of salvation for the dead, and of the extensiveness of the Gospel.

A male voice quartette rendered, "Your mother is praying for you."

The attendance at the meetings was not large although many strangers were present.

The Saints of Glasgow, Burnbank, Newarthill, Airdrie, Edinburgh, Ayrshire and Cambuslang were well represented.

There was a goodly portion of the divine influence present.

On Monday at 10 a.m., the Elders met at the Conference House in Priesthood meeting. Reports of work in the different branches were very encouraging, and following them Presidents Lyman and McMurrin addressed the meeting, imparting to those assembled, words of inspiration well calculated to advance the labors of the missionaries. The Spirit of the Lord was poured out in rich abundance.

WM. LEGGAT, Clerk of Conference.

"MORMONS" AND "THE HOME."

ONE of the most specious pretences put forth in the new crusade against the "Mormons" is, that the movement is necessary in support of "the home." This is a very taking appeal to the American heart. The home is recognized as the foundation of society and of the State. The tenderest emotions, the purest desires, the strongest ambitions cluster around it, and its preservation and happiness incite the greatest exertions in every department of human labor and enterprise. The home is the brightest sign of true civilization in any land. It is the haven of rest for the toiler, the centre and fountain of the family life, the altar of the heart's best homage, the chief institution for which the valiant will fight and the heroic will die.

There seems to be an impression among the masses of the Christian people of this country, that "Mormonism," so-called, is antagonistic to the home. This notion is diligently fostered by the promoters of the new crusade. They endeavor to impress the public with the idea that in Utah the Oriental harem is the model, and the fact in society. The truth is, that the genuine Christian home idea has a stronger hold upon the "Mormon" people than upon any others in the world. Home is with them not only the abode of happiness, love and peace in this world, but the foundation and beginning of glory and exaltation in the world to come, throughout the eternal ages.

It should be known universally that there are no harems in Utah. Even in the days when plural marriage was permitted, the desire and right of every wife to her own individual home and family was recognized, and as far and as soon as possible, gratified and promoted. Polygamous households were always in the minority here. The majority of Latter-day Saints were and are monogamists in practice. But in either case homes have always been regarded by them as sacred shrines, and the family as a holy alliance and unit.

There are more homes owned by the inhabitants in Utah than anywhere else in ratio to the population. The home idea has always been paramount in the "Mormon" mind, and something to be acquired and established in practice. Among the "Mormons" children are esteemed a blessing from the Lord. The people are taught to regard with horror the modern French and American methods of family limitation. If the "Christian" women of the country who are ignorantly fighting a phantom, and permitting themselves to be worked into a frenzy over a supposed danger to the home, which has no real existence, would turn their attention to evils around them which actually assail the family, and consequently the home, they would have something real and tangible against which to exercise their womanly influence.

Ex-Senator John J. Ingalls, in a recent paper in the St. Louis Republic, discusses the question of The Advance of Women. He makes the annexed remarks:

"As the opportunities for self-support and free life multiply, marriage is regarded with increasing indifference, unless it offers a luxurious establishment. The home idea seems to be fading from American life. Families are growing smaller by self-limitation. Children are less welcome, not alone to landlords, but to parents also. Housekeeping is becoming daily more difficult, and soon will be impossible, except for the opulent, who can import their domestic help.

"The irresistible tendency to hotel, apartment-house and club life is intelligible. We move along the line of least resistance, and the new woman is making every other mode of existence inconvenient or impracticable."

That is a mild statement of the conditions that confront American society. We will not stop now to touch upon the evils of tenement life in the great centres of "Christian" civilization nor upon the homeless conditions of millions of people throughout Christendom. That would take up too much space and complicate the subject. The great fact to be kept in

view is, that the loud cry for the protection of the home (in which the women of this country are so strongly joining in the chorus,) that is now raised in the effort to exclude from Congress the Utah Representative, is devoid of reason and will rebound upon those who participate in the clamor. The "Mormon" religion promotes, perpetuates and glorifies the home and is a standing protest against its desecration and its decadence now threatening the American nation.—*Deseret News*.

PROTECTING THE BIBLE.

MR. JUSTICE COZENS-HARDY had a solemn duty to perform lately. He was invited to safeguard the purity of Holy Writ—or at least to protect the copyright of the Universities in the Revised Version.

The Universities of Oxford and Cambridge employed a number of learned gentlemen to revise the translation of the New Testament. The work occupied ten years, and it cost £20,000. The copyright became the property of the Universities. Every year they permit other publishers to print the Revised Version, but the permission depends entirely upon their favor.

Now, Messrs. Gill and Son, of Warwick Lane, printed books containing extracts from the Revised Version, without seeking or obtaining the necessary license. Therefore the Universities applied to the judge for an injunction restraining Messrs. Gill from infringing their copyright.

Mr. A. Birrell, Q.C., for the Universities, explained that the grievance was with respect to three publications—the Gospel according to St. Luke and the Acts of the Apostles in two parts. These publications gave not only the Authorized Version, but the parts of the Revised Version wherein that differs materially from the other.

For the defence Mr. Eve, Q.C. argued that Messrs. Gill's publications did not injure the Universities. They were designed entirely for students, to show them, in cramming for examinations, where differences in text were to be found.

The Rev. Francis Marshall was called. He is the rector of Lineham, in Norfolk; he has been a head-master and a vice-principal; and he prepared the defendants' "piratical books." He explained why. Some years ago the University of Cambridge announced that credit would be given in their local examinations for knowledge of the Revised Version. As he was training boys for the examination he gave each of them a cheap New Testament, set them to mark the chief alterations in the margin, and then learn them by heart. "And all I can say is," remarked Mr. Marshall, "that I pitied the poor boys!"

Mr. Marshall went on to discount the labors of the learned revisers. "Compare the Revised Version," he said "with the original. In St. Luke there are 2,578 alterations, chiefly verbal. Of those I adopted 234, and of that number 209 are to be found literally the same in older authorities. It is the same with the Acts. In the first part I adopted 175 alterations out of 1,025, and of those 157 are to be found in the older books. In the second part I took 498 out of 1,561, and of the 498 only 71 were new."